

Parish and Home.

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NO. 11.

CALENDAR FOR OCTOBER.

LESSONS.

- 4--19th Sunday after Trinity. *Morning*—Ezek. 14; Ep. 4, v. 25 to 5, v. 22. *Evening*—Ezek. 18, or 24, v. 15; Luke 6, v. 20.
- 11--26th Sunday after Trinity. *Morning*—Ezek. 34; Coloss. 1, to v. 21. *Evening*—Ezekiel 37, or Dan. 1: Luke 9, v. 51 to 10, v. 17.
- 18--21st Sunday after Trinity, St. Luke, *Evang.* *Morning*—Daniel 3; Isaiah 55; 1 Thess. 3. *Evening*—Daniel 4, or 5, Eccles. 38, to v. 15; Luke 13, v. 18.
- 25--28th Sunday after Trinity. *Morning*—Daniel 6; 1 Tim. 1, v. 18 and 2. *Evening*—Dan. 7, v. 9, or 12; Luke 18, to v. 31.
- 28--St. Simon and St. Jude, A. and M. *Morning*—Isaiah 28, v. 9 to 17; 1 Tim. 5. *Evening*—Jer. 3, v. 12 to 19; Luke 19, v. 28.

"IF."

- If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts a name
Seemed better than in song or story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied
On Love to guide,
The world would be the better for it.
- If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world with the supernal;
If men stored up Love's oil and wine
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine,
The world would be the better for it.
- If more would act the play of Life,
And fewer spoil it in rehearsal;
If Bigotry would sheath its knife
Till good became more universal;
If Custom, grey with ages grown,
Had fewer blind men to adore it—
If Talent shone
In Truth alone,
The world would be the better for it.
- If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindred feelings;
If men, when Wrong beats down the Right,
Would strike together to restore it—
If Right made Might
In every fight,
The world would be the better for it.

—N. H. Cobb.

FOR PARISH AND HOME.

Notes on the Calendar.

ST. LUKE, OCTOBER 18TH.

ST. LUKE is only mentioned three times in the New Testament. In Colossians, "Luke, the beloved physician, and Demas greet you;" in Timothy, "only Luke is with me;" and in Philemon, where St. Paul speaks of him as a fellow-labourer in the Gospel.

There are many traditions connecting the name of St. Luke with several unnamed disciples. As these rest on no foundation whatever they may be passed over. There is, however, more to be said in favour of the widely held view that he was a Gentile, perhaps one of St. Paul's early converts.

The tradition that Luke wrote the Acts of the Apostles and the Gospel that bears his name, has never been questioned by the Church; and his connection with St. Paul as a "fellow-worker" may be supposed to have begun at the time St. Paul, in answer to the vision of the man of Macedonia, set out on his missionary journey to that country. "When he had seen the vision, straightway *we* sought to go forth into Macedonia."

Perhaps St. Paul left him in charge of the church he had helped to found in Macedonia, as the *we* is changed to *they* in describing the tour made by St. Paul and Silas into Thessalonica. Why St. Luke was not held responsible and punished for the casting out of the spirit of divination from the maid who brought her masters much gain does not appear; probably he did not happen to be with them when her enraged masters met Paul and Silas, evidently in the open street, and dragged them before the rulers in the market-place.

Farrar believes St. Luke stayed in Philippi seven years, preaching the word and supporting himself by his profession, as the *we* appears again in Acts 20, 6, "We sailed away from Philippi." Be this as it may, St. Luke accompanied St. Paul to Jerusalem, and was apparently still with him during his two years' detention at Cæsarea,

as he starts with him on the journey to Rome.

It might well be that St. Luke used these two years of perhaps enforced leisure in writing his Gospel. The place was in every way suitable, in the midst of the very scenes of our Lord's ministry. He may have spoken to those who remembered seeing some of His "mighty works," or could repeat some of the "gracious words which proceeded out of His mouth."

The dramatic story of St. Paul's ship wreck and his reception by the kindly "barbarous people" shows us St. Luke still with him, nor does he leave him even in his own hired house at Rome. In all probability he remained with him till, by a martyr's death, his heroic spirit ascended to the Lord he had loved so intensely and followed so closely.

St. Luke is said to have died in Greece; the manner of his death is unknown. St. Luke's Gospel gives us much not mentioned in the other three—the angel's song, the beautiful hymns of Mary, Zacharias and Simeon, which we use Sunday after Sunday in our public worship; the story of the prodigal son, with its deep insight into the freeness and tenderness of God's forgiving love. It is the Gospel of pity, Goodwill towards sinful man seems the key-note. It is full of thanksgiving. In it, as Farrar says, Christ comes with a carol and departs with a benediction. He pictures our Lord as *Christus Consolator*, telling of his loving care for the despised, the poor, the wretched. He selects the parables which illustrate this, the prodigal, the Pharisee, the Publican, and the good Samaritan. Time would fail to enumerate all we owe to St. Luke. One, we may, however, recall. Luke alone records the tortured Saviour's prayer for those who slew Him. This is the best touch in the picture of the Holy One who came not to destroy men's lives but to save them.

AUNT MARTHA SAYS HER SAY.

"Do, child, take time to live as you go along," said Aunt Martha to me one day.